/35 cont./

264 515 76. Again such ridiculous things as drinking cassave by all those eating together into the same olla or dish and drinking from the same camaza or cup are still the etiquette of the majority of the human race and remind us of the Biblical "qui intingit manum mecum in catino." And the chewed 273 kachirí, which has now almost entirely given way to that 262 515 mashed with little mills or wooden mashers, could not but remind us of pap, which not too many years ago was given to children, or who knows is still given them.

000 Further, these things are neither so repugnant nor so dangerous as is assumed. And thus, for example, Ramón y Cajal, who in one of his humorous remarks defined the kiss as "an interchange of oral microbes," and to those who took the matter too seriously later said in his "Charlas de Café /Coffee Chats/" that such microbes were harmless from the hygienic point of view.

302 We would like to say very much the same thing regarding the grotesque paintings with annatto, caruto, and other vegetable dyes which are used by men and women /36/ for personal adornment on dance days and during periods when they are love, since they are not different from the cosmetics and annointments of our maidens.

262 And the worms, which develop in fallen trunks of the moriche and other palms in a state of natural decay, the bachaos, and other similar insects at the time of reproducing, the young of certain insects in the larval or pupal state, which the Indians eat, are, neither in their origin, smell, or taste (I speak from experience) in the slightest degree repugnant nor inferior to worm cheese, so highly regarded in some parts of Europe. Everything is a matter of custom!

515 [827] 77. The Indians in their natural life bathe quite frequently; and they are greatly repelled by the smell of the porcupine, which is what they call underarm sweat, and which is one of the reasons for their aversion to individuals of the Negro race.

/76 cont./

584 their daughters (and the more so when they find themselves
581 older and less able to work) that they not marry an Indian who is too young, or an Indian who does not know how to weave baskets, sebucanes, guayares, etc..., or Indians of short stature; that on the contrary they prefer one who is already mature, an early riser, one who wets his knees with the saliva of the stars (dew), one who stains his arms with mud and with earthworms' feces or the flesh caught by his fishhook, one who has undergone the incisions or "oaouek" and the "eseunakipa" or indigestion /sic -- "ingestion"/ through the nasal passage of magic remedies so that he may be a clever hunter and fisher, etc.

152 Possibly the Indians are of a less violent nature than we; and there is no doubt but that they are more long-suffering and patient, they hide their feelings better, and thus they manage to have a more placid life.

576 167. Rules of etiquette. The Indians follow their rules in greetings and farewells, in their modest banquets for guests and strangers, and in discussions themselves.

576 For those who like to blame and scorn the natives, I can
593 transcribe a small detail of their daily life: The Indian asks for water from his wife, and she, if there is any, will bring him kachirí after having tried it herself. When I asked them why they did that and why they asked for it in that way, they told me that they always asked for water in case there should be no kachirí, so that the woman would not be embarrassed. And she always /77/ tries everything before serving it as a sign of union and mutual confidence.

[609] Without an order from her husband a woman will never present food or drink to any strange man.

[264] On the arrival of strangers, the women will eat apart and after the men.

512 Let it also be noted that, once the "atapontén seré" has been said, it is time to lie down; the serious and formal Indians (and I say it because there is no lack of more or less headstrong

/90 cont./

583 196. To constitute a family, in general, no other thing
584 is influential except the mutual inclination of the parties and
593] their complete freedom; in such a way that marriages are frequently made against the will of the parents, sometimes on trips or in distant rancherias and even with individuals of a different tribe; and that the return of a son or a daughter, after a long absence, to his or her parents, introducing to them the new daughter-in-law or new son-in-law, which so often appears in stories, is a faithful transcription of real life.

583 Material interest then customarily flourishes on the lips of
606 the woman's progenitors with respect to their son-in-law, since they consider him to have benefitted (as in fact he has) through the acquisition of the daughter raised by them with so much work, and as a consequence they usually ask him to help them in their chores or in the building of houses; but from this it should not be inferred that this is a matter of purchase-sale nor of inferiority of the woman.

621 197. Concerning the lack of ultra-family organization,
622 the so often cited Juan Pimentel says in his geographic report
643 of Caracas Province the following: "There are not nor has it
[651] been possible to confirm that in all this province of Caracas there have been any caciques or lords of estate or seigniory, nor do they pay tribute to anyone."

105 And more extensively he says in Chapter 15: "The natives
[622] of this province did not have nor do they have any government or police in matters of justice nor in anything which resembles this; it is all personal independence, for as there are not, nor have there been, caciques or lords, they have not had anyone
264] to obey, and thus Peter is as good as his master; because when they eat they get together by house or barrios, and the first to stick in his hand might be the lowest rather than his better,
[554] and the boy rather than the old man; for among them there is
156] neither superiority nor betterness by way of lineage nor in any other respect; except that, if in some way there is some respected Indian, it is by way of being a piache, as has been said,

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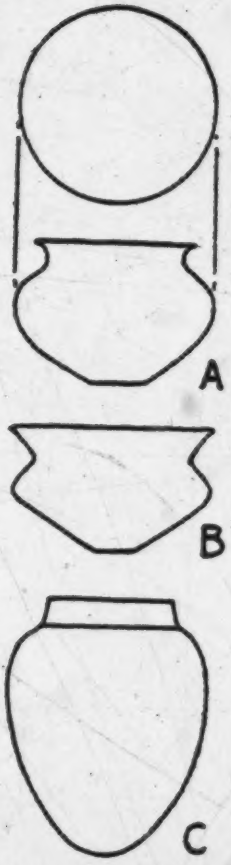

Fig. 28 — Kamarakoto Pots. Three characteristic shapes, A and B variations of the common pattern, C an unusual type.

323 clay, both uncommon. They are made at Uruyen, but most Kamarakotos do
408 not make them and some whole tribes of the region do not. We saw an Uruyen pot in the maloca (Indian village) at Santa Elena, several weeks' travel from Uruyen.

415 For all liquids not to be placed directly over a fire, calabashes and
412 gourds are used (Fig. 29). Large spherical calabashes cut in half, called kamoŧ, are the commonest means of serving or keeping soup, stews and other liquids, which are dipped out and drunk or eaten with spoons made of segments of elongated gourds, koireka. Whole gourds with the small end cut off are used
265 as bottles, wai. Solid foods are served on basketwork mats and eaten with the
264 fingers.

[Text continues on p. 145]